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From Kyoto—the Capital!

Coronation Days.

For twenty days, in November, Kyoto was practically once more the capital of Japan. The Emperor arrived from Tokyo on the 7th, and remained until the 27th. With him came court officials, peers, and princes, members of the diplomatic corps, army and navy officers, the premier and his cabinet, members of parliament, and other high officials, who were to share in, or to witness, the so-called "coronation" ceremonies when the ascension to the throne, of His Imperial Majesty Yoshi-hito, as the 229th Sovereign of the Japanese empire, was formally announced to the nation, to the world, and to the spirits of the long line of imperial ancestors in the unseen world.

The weather was propitious, and the city was in gala attire to welcome its distinguished guests, who, with thousands of loyal Japanese citizens of lower rank, from all parts of the empire, and many foreign visitors, enjoyed the unusually attractive street-decorations, and nightly electrical illuminations, such as Kyoto had never before displayed in all the 1121 years of its history. The Welcome Arch, built of stucco, nearly a hundred feet in height, and of stately proportions; the "Banzai Tower" at the Exposition grounds; the Arcade, built over the Fourth Avenue bridge; and the numerous *hana densha*, or flower-trimmed street-cars, were some of the more noteworthy electrical displays.

So much has been published concerning the "coronation" itself, with its ancient rites and ceremonies, that any detailed account here is unnecessary. A few incidents connected with the congratulatory celebrations, following the "coronation," may, however, be of interest.

Saluting the Emperor.

It was a very impressive moment, on "coronation" day, Nov. 10, when a hush of expectancy seemed to come over the city, as the hour of 3:30 p.m. drew near. This was the appointed time, when, the ceremonies at the palace being ended, Count Okuma, the premier, was to lead the assembled spectators in three cheers for the newly proclaimed emperor. At the same instant, loyal subjects and friendly foreigners over all the empire, and throughout the world, wherever Japanese are found, were to join in the cheer-

ing. On the Doshisha campus more than a thousand students and teachers stood in silence, and with bared heads, waiting for the signal gun. Scarcely had its echoes died away, when a great shout arose from the throng within the palace gates, and, led by President Harada, we all joined in with the three-fold "*Banzai*," "Long live the Emperor!" Then, for fully five minutes, we listened to the tremendous volume of sound produced by factory whistles, temple bells, and cheering thousands,—a steady, jubilant roar, punctuated, at intervals, by the deeper tones of cannon, firing, from the hills, the imperial salute of one hundred and one guns.

In the evening of the same day, we joined in the lantern parade, when Doshisha students and teachers, carrying red-paper lanterns, marched to the front of the palace, and there gave again three rousing "*banzai*" for the Emperor, and then, in company with numerous other lantern processions, marched through the principal streets of the city.

A Mass-Meeting of Christians. On the morning of November 11, a Christian congratulatory ceremony, in celebration of the "coronation" of the Emperor, was held in a specially constructed pavilion on the Doshisha campus. The Christians of Kyoto and vicinity, to the number of two thousand, including many missionaries and foreign visitors, gathered for this service. The ambassadors of Great Britain, Russia, and the United States, and many distinguished Japanese, were on the platform. President Harada, of the Doshisha, presided.

The service opened with the singing of the hymn, "God Bless our Native Land" in Japanese. An invocation by Principal Motoda, of St. Paul's (Episcopal) School, Tokyo, Scripture reading by Bishop Hiraiwa, of the Methodist Episcopal Church, and prayer by President Ibuka, of Meiji Gakuin (Presbyterian), Tokyo, with brief congratulatory addresses given by the Rev. Messrs. Kozaki and Miyagawa, of the *Kumi-ai* Church, and a longer address in English, by the Rev. J. Cooper Robinson, of Nagoya, Chairman of the Conference of Federated Missions in Japan, constituted the program. The benediction was pronounced by the Rt. Rev. Bishop Foss, of the Church of England, Kobe. Thus the various branches of the Christian church were represented on the program, and the whole service was a most impressive illustration of inter-denominational and inter-national unity, as well as a genuine expression of heart-felt congratulation to the Emperor and to the nation, from the Christian Church in Japan. The venerable Christian statesman, and member of the House of Peers, the Hon. Soroku Ebara, led the great audience in the closing "*banzai*" for the Emperor.

Mr. Allchin, of our Mission, led the singing, and gave much time, prior to the meeting, in drilling the Kyoto singers in singing Prof. Miwa's "coronation" hymn, to the tune of the Russian national anthem. The Kwansei band furnished instrumental music, at the opening and close of the meeting, and accompanied the audience in the singing of the national anthem "*Kimigayo*."

W. L. CURTIS.

The Life and Religion of Kurozumi Munetada.

I.

SKETCH OF HIS LIFE.

Kurozumi Munetada, the founder of the Kurozumi sect of Shinto, was born in 1780, on the 26th of the 11th month, in Bizen, at Nakano Mura, a half hour's *jinrikisha* ride west of Okayama. His father, Kurozumi Muneshige, being a Shinto priest, he was brot up in a religious atmosphere, tho not receiving any education particularly different from that of other children of the period. There is very little recorded of his boyhood or youth. His childhood name was Ugenji, changed, at the age of fifteen, to Munetada. One incident has been preserved, which shows his especially filial dispo-

sition. One day, at the age of ten, he was going out of the house when it was cloudy. He started with sandals on, following the suggestion of his mother. His father called to him, from within, to wear clogs. Whereupon he returned, and, exchanging one of the sandals for a clog, departed, obedient to the instructions of both parents. Also, when twelve years old, he went, one day, to the temple, to pray for long life for his parents.

At the age of fifteen, or sixteen, the problem of how to live so as to become God, began to exercise his mind. At the age of twenty he reacht the conclusion that tho one know evil in his heart, if he does not transmute it into act, he may become God. When he went to Ise to worship Ten Shōkō Daijin (Ama-terasu O Mi Kami), the religious tenor of his mind was shown in the nature of his prayers. He prayed not, like most persons, for freedom from sickness, for prosperity, or good harvests, etc., but, as a recorded prayer shows, for the extolling of Ama-terasu.

At the age of thirty-one he succeeded to the headship of the family. Only two years later his mother died, and, within ten days, his father followed her. Anxiety and care connected with these events in the home, affected his health to such an extent that he fell sick with consumption. A year later both doctors and diviners said there was no hope for him. This was in January. He thot within himself, "If I die and become God, I will heal the diseases of men." One day, however, on going to the bath, he worshipped the sun, and, drinking in the sunshine, he felt that his disease was cured. It was on Nov. 11, 1815, that he thus received the spirit of heaven and earth, as he claimed, the technical term being, "*temmei jiki ju.*" He began at once to preach it to others. The servant in his home having a severe attack of colic, by rubbing the part affected and breathing upon it, the vitalizing influence he received from the sun effected a cure. He thus began his career as a healer of diseases. His reputation speedily grew, with the result that crowds resorted to him, and regular physicians and itinerant priests began to oppose his work, because it interfered with their practise, and use of charms; with little effect, however, as his increasing popularity testified.

It was not until his forty-fifth year that he received formal recognition as a Shinto priest. This was at Kyoto, and, at the same time, he received a new name, Sakyo. There is a story that, upon one occasion, after he had reacht the age of sixty-six, he quieted a tempest while crossing Kojima Bay, into which the Asahi River flows from Okayama.

His wife died in 1848. He himself continued his teaching and works of healing two years longer, dying, February 25, 1850, at the age of seventy. Six years later, the Government bestowed upon him the title Dai Myōjin (Great Bright God). On February 25, 1863, the first shrine outside of Okayama prefecture, was erected in Kyoto, at Kugura-oka. In 1866 the second grade of the fourth rank was conferred upon him. In 1874 the company of his believers was attached to a sect of Shinto, called *Shingu Kyōkwai*. Two years later the Kurozumi sect was recognized as an independent organization. In 1879 the shrine for his worship, was erected in his native village, Kami Nakano Mura, which thus became the home of the sect.

(To be continued)

S. Sampson White.

Address Before the Federal Council of Missions in Korea.

[This address was given by Rev. G. M. Rowland, D.D., on September 1, as the representative of the Federated Missions in Japan.]

Brethren and Sisters of the Federal Council of Missions in Korea:—

Greetings.

I deem it a very great privilege to be welcomed among you here in this, your annual conference, to share in your fellowship, and

to become a little better acquainted with some of your problems and methods. I deem it also a privilege and honor to be the bearer of the greetings of our Conference of Federated Missions in Japan to your honorable body. We greet you affectionately in the Lord. We greet you cordially as fellow workers in His vineyard. We want to fraternize with you and become close friends with you. We want to meet together, to talk together, to pray together with ever-increasing intimacy. And if one may judge from the cordial expressions of some of my colleagues, we from the Japan side are more and more feeling the intimacy and helpfulness of the individual personal relations. You brethren here are reputed to be "a warm-hearted, cordial company of people." And I have personal evidence already that you fully deserve the reputation.

Personal Messages. I want to begin what I have to say by giving a few personal messages, and by assuring you brethren that if there is any way in which we of Japan can serve you over here, it will be our greatest pleasure to do so. For example, one brother, of our Aoyama Gakuin, who is one of the prime movers in the plans for the Christian University in Tokyo, wrote me a few days ago, as a part of his message to you, "Emphasize the fact that the Christian University we are planning, is for the whole empire, and we want to make it a truly helpful institution for Korea, too." The Union Christian College for Women, which is perhaps nearer its realization than the University, will be another institution of the same sort, *for the whole empire.* I am sure its doors will stand wide open for your promising girls, who are wanting a college education. Let us serve you in these institutions, brethren, and, at the same time, may we not hope to have help from you in perfecting them? Give us perhaps of your best for our faculties.

Christian Literature Society. We have also a new Christian Literature Society that really makes me wonder how we have done evangelistic work hitherto without it. Dr. S. H. Wainwright is an adept at producing, and getting others to produce, timely Christian literature. And Dr. E. N. Walne knows how to make that literature work when it comes from the press. These two men are serving the rest of us, especially those of us who are engaged in evangelistic work, most effectively. And they would be delighted to serve you, too, at least as far as you can use the Japanese language for evangelistic purpose. If you can point out other ways in which we can serve your cause, we wish you to feel free to command us.

And now, besides the advantages of our mutual fellowship, surely greatly promoted by this interchange of fraternal delegates to our respective Annual Meetings, and over and above any service we may possibly render you through our Literature Society, our College and University, or in any other way, are there not points in which we can learn from one another?

Practical Comity. We are learning from you, first, *practical comity*, co-operation by division of territory. It was a surprise to me, four years ago, to see how completely your larger missions have divided up territorially your prœminent responsibility. And I was glad to get from one of the brethren, a hand-made map—he had it prepared purposely for me—showing these geographical divisions. I had never seen the like of it in any mission field. Now, that green map in the Christian Movement in Japan for 1914, tells the story to all Japan, and more or less widely to the whole world. Your plan is bound to save a great deal of overlapping and waste. And the way you preserve those geographical boundaries by the transfer of membership from one communion to another, where a communicant moves from one territory to another, is certainly altogether admirable. This is a great accomplishment—a real contribution to the science of missions. Such a plan I fear could not be worked

in toto in Japan. But we have learned from your experience. And in our own way we are actually preventing overlapping and waste as never before—we foreign missions at least. And I think the independent Japanese churches are being somewhat influenced in the same direction.

Self-support. The forwardness of your churches in Korea in the matter of self-support is known throughout the whole world. And it is an object lesson to missionaries not only in Japan, but as well to those in all foreign mission fields. I think it has been an encouragement and stimulus to us in Japan, though we ourselves have long been working on the same lines, as witness, *e.g.*, the fact that the *Kumi-ai* Body with which I am most closely associated, has more than seventy self-supporting churches, which in turn themselves contribute the funds necessary to carry on missionary work in half a dozen important centers; or, to take a more local illustration, the Sapporo church of which I am a member, being 20 years old and having a membership of 300, of whom only 200 are resident members, built a new church edifice two years ago, at a cost, with site, of 13,000 *yen*. This was done without appealing for aid to any outside source; and the edifice was dedicated free of debt in November, 1913. Its annual budget is 1,700 *yen*, and its annual contribution to the *Kumi-ai* Body, for missionary and administrative purposes together, is 170 *yen*. For such results in self-help we are grateful; and your good example in Korea may have helped us, at least indirectly, in attaining unto it.

Bible Study. Grounding in Bible knowledge is a point where you easily excel us, to our great regret. Your classes for Bible study, where large numbers gather together and continue in study and in prayer for a week or two, and then go out to evangelize their fellows, is a form of effort which it has not been given us largely to enjoy. Perhaps the fault has been ours. Perhaps we have not taught aright. But it may be due in part to the fact that the Japanese read many things. The lay members read their Bibles; but they read even more, papers and magazines and books about Christianity. The new philosopher, the new theologian, the new religionist has his day in Japan, and, for a time, his name is heard on the lips of even the layman, who has not sufficient culture to thoroughly understand what he reads. Tolstoi had his day. Then came Bergson and Eucken. And now we hear Tagore in remotest country districts. I myself have tried the plan of a daily Bible study for a week, or more, with a congregation, but I never met with great enthusiasm on the part of the people. The (Japanese) pastor of my own church has some four or five classes a week for Bible study—he appreciates the need of grounding in the scriptures—but I suppose the average attendance at his classes, out of a resident church membership of 200, would lack a good bit of being ten persons. Your success, brethren, in this line is way beyond us. We cannot attain unto it. At least, we have not yet attained unto it. But we joy with you. We appeciate that this Bible work is fundamental. And we press on as best we can.

(*To be concluded*)

The Summer of 1915 on Hieizan.

The history of these few weeks seems swamped in the age-old history that suggests itself everywhere under the great, patriarchal trees, and along moss-walled roads of other generations. Yet the mountain has graciously sheltered this summer's bunch of campers, the sun has filtered through shady branches upon them, cool breezes have refreshed them, rains have sometimes dampened their ardor, birds have sung, and brooks have added their music, all as though for the sake of these fair weeks alone. And they

have been fair weeks, all told,—fair in weather and fair in the sights and sounds of little folk enjoying their paradise. Fourteen children, ten of them wee tots, including two sets of twins, have romped and laughed and cried and slept and grown sturdy. Grown-ups, too, have forgotten their years and cares, and all have kept well and young!

The "Picnic Grounds," Benkei's Spring, "The Big Trees," Gwanzan Daishi, "The Top," Chūdō, Sakamoto, and many nearer spots, have tempted groups of picnickers to make merry, and to come close to Mother Earth's joys. One memorable excursion took a good number of enthusiasts down to Sakamoto, and around the lake, on a special excursion boat. It stopped at attractive places, and waited while the passengers saw the sights, or went swimming!

There have been walks of exploration, and new paths discovered, leading to overgrown ruins, and icy springs, and giving wonderful views. One, in particular, discovered by Mrs. Weakley, the campers of this year would like to bequeath to those of next. From the last part of the shortcut to Shakadō, a path turns off to the right and down the slope, back this way again. If you follow this, you will soon see it is the remains of quite a highway, with stone walls almost hidden. It passes along many a fair plateau, with stone foundations yet visible, on and on, suggesting sites for a whole hillside of *bessō* in years to come. There are well cared-for little grave yards; and, finally, you come upon a spring, bubbling up from the center of a moss-grown curb. Icy water, too. It has been named, "The Mossy Spring." From there it is a short scramble on and up to the stream that flows down past the camps. Two more new springs have been discovered here, and have given cold, delicious water, in abundance, all summer. Mr. Merle Davis has made an easy path from Miss Boulton's terrace to the lower of these springs, the "New Benkei."

The tennis-court, this year, was put in excellent condition, and could well rival those of Karuizawa, in its hard surface and fast play. Mr. Millican conceived a plan, and had made on the spot, an excellent cement roller, which, also, we of this summer, pass on to you of next, along with part of the bill therefor!

A camp supper and entertainment in the chapel, was festive. Things to eat were delicious and abundant. Then came music by men's and women's quartettes, "readings" by Mrs. Woodsworth, which delighted the audience. Mr. and Mrs. Olds sang the favorite Loch Lomond. "Tipperary," and college songs brought in everyone.

There have been, too, "Sings" on Sunday evenings. Each of the men has led a Sunday morning service, and given something vital to think about. Not to be out-done, the women have taken the Wednesday meetings. These have brought a happy fellowship. The last one was led by Miss Cozad, on the point, where, for many years, was the camp of Dr. J. D. Davis, who was the first to begin spending summers here. There the meeting was one of reminiscence of those who had been here in years past, and have gone on beyond. Many a beautiful and touching anecdote was told of members of that company, who have left a heritage for all who come here.

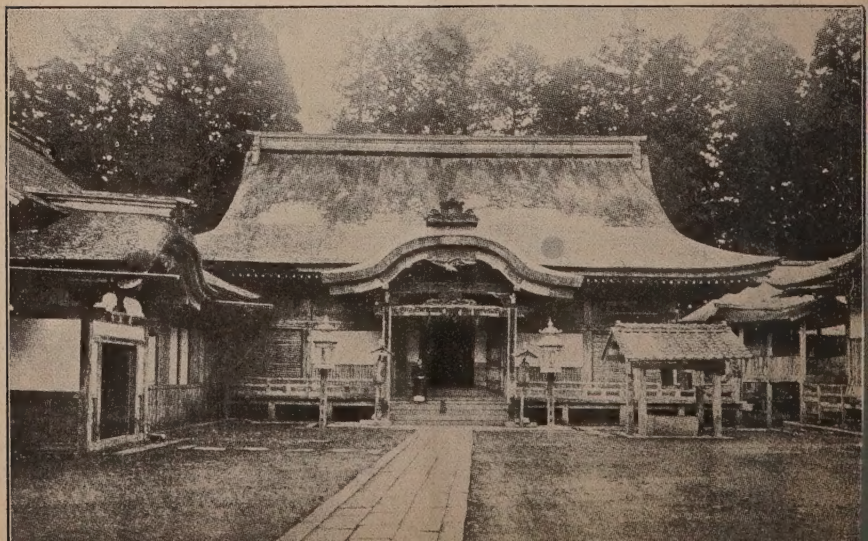
Mrs. Davis and three branches of her family, chose Hieizan for their family reunion this year. They lived over again the many summers spent here years ago, when the children found dozens of playmates with whom to climb the Pitchy Ball Tree, and toboggan down the mud slide. There were nigh to forty camps in those years. The whole place has been vividly peopled again this summer with playmates and friends, old and young, now scattered the world around.

As autumn winds bring the time for breaking camp, these friends must be left behind again. But the mountain will graciously shelter them still. They are not alone, for they have, as companions, the shadowy shapes of thousands of bygone priests, and monks, and acolytes, and hear the deep-toned temple bells, on

The Yokawa Chudō, or Hondō of Enryakuji, Mt. Hiei.

Yokawa Chupo on Mt. Hiei. A National Architectural Treasure.
(Front View.)

ENNIN. JIKAKU DAISHI.
Whose thousand and fiftieth anniversary was celebrated on Hieizan during several days early in October, 1913.



every hand, summoning to chants and evening prayers.

Good-bye, stately mountain, with your myriad tales that you will never tell! We beg you to be so good, next year, to those who follow, as you have been, in this, to us.

(Mrs.) HELEN DAVIS CHANDLER.

Yokawa, Mt. Hiei.

There is probably enuf rich material of religious, historical, political, artistic, scientific and scenic interest connected with Mt. Hiei to occupy a careful investigator many busy years. The religious ramifications alone would lead one far into the history of the origin of nearly all the Buddhist sects of Japan, which have shown vitality during a millenium, to say nothing of excursions into the history of sects in China and India.

Gallia est omnis divisa in partes tres, and so is Hieizan: Tōtō, of which Kompon Chudō and Dai Kō lō (XVI. 7) are the center, Saitō, of which Shakadō, (XVI. 7) and the Sōrintō are the center, and Yokawa, of which Yokawa Chudō and Shiki Kō lō are the center —referred to by Mrs. Chandler as "Gwanzan Daishi," a term used comprehensively by foreign campers, to include all the temples and district surrounding the two temples named. The latter, known as Yokawa Ryōgon-in, unlike the others, did not have its valleys (six) named from the points of the compas, but from Buddhist terms, some of which appear to here come from India, as Hannya Dani. Yokawa, for Yokogawa, means across the stream, and furnishes a delightful objective for a walk from camp, for about three miles (one *ri* seven *cho* from Shakadō) along the ridge of the mountain, past "the big trees," much of the way with entrancing views. The main objects of interest in Yokawa to-day are the Yokawa Chudō, or Hondō, the Shiki Kōdō or Daishidō, and the grave of Gwanzan Daishi. The founder of the Yokawa community was Ennin (XVI. 7, XVIII. 3), or Jikaku Daishi (794–864), who built Chudō in 848. Ennin on his return from China (847), whither he had accompanied (838) one of the Japanese embassies, which were frequent in those centuries, encountered a storm which threatened to swamp his boat, when sudden relief came from his prayer to Sho Kwanon, who sent Bishamon to the rescue; the latter appeared to Ennin, who forthwith drew a picture of his divine visitant, and, in due course, reacht Japan in safety. Consequently he founded Chudō and installed a Sho Kwanon, carved by himself, as the chief deity, with Bishamonten on the left, and, later, Fudō on the right. This temple was built to insure the welfare of the imperial house and of the nation: *seiun chōkyū kokka yōgo no dōjō*, as well as for the practice of religious rites and the spread of Buddhism. The magnificence of the temple may be inferred from the term *garan*, which the description employs, and which is only applied to large and important temples, like Tōdaiji. A salient feature about the structure was its roof, which Ennin formed in the shape of a Chinese junk, in reference to his marine experience, and the junk-roof is a characteristic of the present temple.

In the *Genki Heisen* (1571) Chudō, was destroyed by Nobunaga. Appeal was made to Hideyoshi for the restoration of the temples on the mountain, and he not only granted permission, but contributed toward the work. By his favor Ryōshin Shōjō rebuilt (*saikō su*) Chudō in 1584, when Hideyoshi contributed 10,000 *kwan* of bronze; and in 1604 Toyotomi Hideyori's mother, Yodogimi, replaced (*kaizō su*) the previous structure by the present one, whose dimensions are 89 feet in length, 64 feet in width, 55 feet in hight (*mune*), and 18 feet to the eaves. A single storied gallery surrounds the temple, and the whole pile is stained red. It is a building of striking interest. In the northeast (*ushi tora*) corner stood images of Monju and of Jikaku Daishi; in the southeast (*tatsu mi*), those of Sannō, Sekizan, Daikoku Tenjin, and Shinsa (深沙)? Dai Ō,

The three chief images were as above. The specially important religious services fall on the same days as at Kompon Chudō, in Tōtō.

Altho Ennin, the renowned fourth chief abbot of Hieizan, originated the Yokawa community, yet the name of Hieizan's tenth chief abbot, Ryōgen (912–985), is most prominently associated with this group of temples. He was born at Asai Gōri, Omi, in a family named Kizu, and when eleven, became a pupil on Hiei, of Risen Daitoku, after whose death Ryōgen was (?) ordained by Sōō Oshō (†918), the founder of Mudōji. Ryōgen lived four years at Hongaku-in, Saitō. He studied earnestly Daitoku's system, and revealed great ability for learning. In later years he became a great favorite at court, and rose rapidly in rank and influence; in 966 he became *zasu*, then *sōjō* in 979, and finally attained the crowning office of *daisōjō* in 981. His learning became conspicuous, and he had for a pupil the imcomparably clever Genshin (942–1017), the scholar, painter, sculptor, and—thru his work, "Ojōyōshu," which Eiku (†1179), and Enkō (1133–1212) studied—the *kōsō*, or great ancestor of Jōdō and Shinshu. Ryōgen died Jan. 3, 985, which was *Kwanwa gwan nen shōgatsu sanniehi*, from which came the popular name by which he is known: Gwanzan Daishi, *gwan* meaning first (year) and *san*, third (day) of the era in which he died, while *daishi* means "great teacher." In 987, or *Eien gwan nen hi no to i*, the posthumous name, Jie Daishi was conferred on him. It was during his rising power about 960, that Enryakuji inaugurated the practice, for the first time in Japan, of maintaining a body of soldier-priests called *sōhei*. Ryōgen founded Moto-Kurodani, Hieizan, and under his regime Shiki Kōdō or Daishidō was founded at the instance of Murakami Tennō. Three *chō* northeast (*ushi tora*) of Chudō Hondō, at Kwao Mine, is the grave of Gwanzan Daishi, commonly called *Go* or *Mi Byō*, The Tomb.

ARTHUR W. STANFORD.

Touring in Echigo.

I had planned to make a tour through the Niigata field in September, but a church fair, which was being held at that time, made it seem best to postpone the tour, until the middle of November. The tour began with a concert given to a select audience of Niigata people, who gathered at the missionary residence in Niigata. The chief performers were Mr. and Mrs. Olds and myself, and the program consisted of violin, vocal, and piano solos, and vocal duets, and trios, in fact, almost every combination which could be made of the three performers. There was little time for rehearsing, but the audience was not at all critical, and all seemed to enjoy the concert. It was a pleasure after the concert, to meet a niece of one of the prominent doctors in Tottori.

Mr. Osada, the pastor of the Niigata Church, invited me to preach for him on Sunday. There was a good audience at the morning service, and all that I saw seemed to indicate that the church is moving forward, and that the future will see greater progress.

The evening meeting was held at Shibata, and after the meeting we sat around the *hibachi* (fire-box) and talked with those who had come. One young man was present, who was an enthusiastic violinist. He had never taken any lessons, but seemed to have quite a little musical talent, and was able to play accurately, and with considerable expression.

It had been planned to have the Tuesday evening meeting at Kameda, but everybody was celebrating the "coronation" of the Emperor, and it was not possible to arrange for the meeting. So we returned to Niigata for the night, and held a meeting in the Niigata preaching-place. We were somewhat doubtful whether we should have any audience or not, and if we did have one, we thought there might be some disorder. There was to be a torch-light procession in the neighborhood of the preaching-place, too, but, in spite

Shakadō, Founded A.D. 834, by Enchō, Jakkō Daishi.
(See XVI. 7)

Kurodani, formerly called Seiryuji, Mt. Hiei.

of this, about a hundred and fifty people came to the meeting, and listened attentively to three or four addresses. A great many people from outside the city seemed to have come to Niigata, and, not having any special place to go to, a large number of them strayed into the preaching-place. After the meeting, Mr. Olds announced that he had Bibles, or portions of the Scripture, to sell, and before the meeting was over, had sold about eighty *sen* worth.

The Wednesday night meeting was held at Gosen, the birth-place of Mr. Seimatsu Kimura, who has often been referred to as the Billy Sunday of Japan. Mr. Kimura wishes very much, to have a church, and a church building, there, in his old home. There were about twenty-five out to the meeting, and they all listened attentively as Mr. Olds, Mr. Osada and I spoke.

Last spring, new work was opened at Kamo, and the Friday evening meeting was held there. Counting the children and those who were standing, there must have been a hundred and fifty people present at the meeting, and as a new preaching-place, it seemed to be quite hopeful.

Meetings were planned for Saturday and Sunday at Sanashi and Koide, but it was not possible to make satisfactory arrangements, so they were given up, and on Saturday morning I started for home. The one disagreeable impression left on my mind by the tour, was the amount of drunkenness which I saw on the street. The people were celebrating the "coronation," and for many it seemed to have developed into a kind of debauchery. But there were agreeable impressions to counteract this. Niigata *Ken*, like Tottori *Ken*, is conservative, and the work is backward. But Mr. Osada, and Mr. Olds, and the other workers, are taking hold well, and in Niigata city, especially, the condition of the church seemed to be very hopeful. But both in Niigata city and in the country places, the Christians seem to need the spirit of independence and self-support. As in the Tottori field, and perhaps elsewhere, one of the great problems seems to be how to get the Christians to use what strength and money they have, instead of relying on others.

As I went through the field, I thought more than once, of Dr. Davis, and of his great interest in, and prayers for, the Echigo field. We have a great work, a great responsibility, and a great opportunity in Echigo.

HENRY J. BENNETT.

Special Evangelistic Work.

Sunday Nov. 27, saw the last services at the *Dendo Kwan*, the big evangelistic tabernacle, just outside the Kyoto Exposition. This was built by the united efforts of the Christians of Kyoto, and services have been held there morning noon and night for three successive weeks. Only cold weather and lack of funds have compelled the closing down of this most fruitful enterprise.

The building itself presents a fine appearance, with its white stucco front, on which, in enormous letters, it announces its Christian mission to the sight-seers. The interior is rough, with a corrugated iron roof supported on bare timbers, while plain wooden benches are set into the ground, which serves as floor.

The chief evangelist has been Kimura Seimatsu, known familiarly to the newspapers as "The Japanese Billy Sunday." With him was associated another famous Christian worker, Mrs. Fujita, of the Women's Reform Movement. But the burden and heat of the day have been borne by a score of volunteer workers from the various Kyoto churches, none more devoted than their chief, Pastor Nishio, of the Heian (Cong.) Church. Honorable mention should also be made of a band of Doshisha students, some of whom stood in the byways and compelled them to come in, while others influenced men to decision by their effective singing.

On the last day the Christians met to

give thanks to God for the results obtained, or rather for the new responsibilities entailed by the new army of "inquirers." We then listened to the following facts: There have been seventy meetings, at which the total attendance was about ten thousand. As a result of these services, about 1,200 people have expressed their desire to know more about Christianity. This, it will be seen, is more than ten per cent of those who attended, a most encouraging fact.

The morning services were least attended, as was to be expected, but because they were faithfully carried on, about 800 had the opportunity to hear of Christ, while some 200 became enquirers. Evening, of course, saw the largest gatherings, averaging about 250 each. Of these, the largest was on the day of the "coronation" itself, when one would have supposed that the crowds would be elsewhere. In all, 32 pastors and evangelists of Kyoto, assisted by 38 from outside, took part in these meetings. The appeals and the decisions were perhaps Kimura's, but who shall say that the good seed sown by the first speakers was not as fruitful? Let us hope that the success of this union movement, like that of the *kyodo dendo* in the Spring, will help us to form a habit of united effort for the Kingdom.

EDWARD S. COBB.

A Letter of Hon. Alpheus Hardy.

[We reproduce this letter of the late Mr. Hardy, as it is of historical interest. The original was recently presented by the Mission, to the Doshisha.]

"Boston, April 1, 1874.

"Dear Brethren of the American Board Mission in Japan,

"Yours of the 10th of Jan. last came duly before me, and received at once the attention it demanded.

"Of course Mrs. Hardy and myself feel a deep interest in Neesima's welfare and future, and while we were most anxious to have him join *our* mission in Japan, we were desirous of having his assent without our constraint. We therefore forwarded your letter to him, and waited the result of his thoughts.

"He spent some ten days with us during his March vacation, and fully expressed his willingness to act—to go and do what we had planned. He at once offered himself to the Am. Board, and the Prudential Committee cordially accepted him, holding his formal appointment in hand until he should furnish the committee letters of commendation from his former and present teachers. One of them replied, 'to recommend him is like gilding gold.' During the years he has been under our care we have never had occasion to say to him—you must not, or ought not to do this or that. He is truly a man of God, and wishes to do God's work.

"Having been trained in New England schools and known much of the Am. Board and its work, he is anxious to join you and work as you desire. You may —D.V.—count on his coming in Sept. next—he graduates from Andover in July.

"I have letters from Mr. Brown, of Yokohama, uring me to influence Joseph to that place, but he was accepted by the Am. Board prior to the receipt of his letter, and my answer goes by this mail.

"The history of Joseph is stranger than fiction, because it has been Divinely written, and no one can read it and not see in it the Divine hand as plainly as in that of Joseph of old. The capt. of our ship *Wild Rover* named him for convenience—being unable to pronounce his Japanese name—'Joe,' and not until he came to our house did he know that Joe and Joseph were the same, but the capt.'s hit was too apropos to be set aside, and we had him baptized Joseph.

"Trusting God may spare his life and you be cheered by his presence,

"I remain yours in Christian fellowship,

[Signed] ALPHEUS HARDY."

General Notes.

At the Hokubu Church, Okayama, on the 28th ultimo, the new building was dedicated and Rev. Mr. Sakae, who was ordained at the recent Sōkai, at Osaka, was installed pastor.

* * * *

A bazaar was held at Glory Kindergarten on the 8th inst., from which 105 *yen* was realized, and one of the Japanese lady friends contributed 100 *yen*—all to go into the building fund.

* * * *

On the 27th ultimo a telegram was received at Kobe: "Engage moderate priced rooms dinner twenty-three ladies." These were Americans, and practically all new missionaries, young Methodists bound for China.

* * * *

At our Suma Chapel, last month, there were two baptisms and three receptions by letter. Prof. Yosohachi Yokogawa, of Kobe College, whose home is at Itayado Mura, in the suburbs of Kobe, and not far from Suma, has a flourishing Bible class at the Chapel, in the study of Luke.

* * * *

The house at Kyoto built by Mr. and Mrs. Stanford in 1887, has been devoted to the purposes of the Doshisha Y.M.C.A. since last month, when, in the newly repaired building, a dedicatory service was held on Nov. 20. On the 4th instant a very full musical program was rendered at the Kobe Y.M.C.A. Hall, under the auspices of the Doshisha Y.M.C.A., to raise funds for their enterprise.

* * * *

November 17–20 were busy days at Kobe Y.M.C.A. It is estimated that over ten thousand Japanese sailors from the warships in harbor, were entertained, 9 a.m. to 3 p.m. Tea and cake were served, and games indulged in, as well as other forms of entertainment afforded. The Glory Kindergarten marcht to the Hall, and *performed* for the amusement and emphatically exprest satisfaction of the jackies. Some thousands of Scripture portions—gift of the local Bible Society—were distributed.

* * * *

It was the late Julius Hawley Seelye, president of Amherst College, tho at the time when he was merely a professor there, whose recommendation of Neesima is referred to in the Hardy letter on another page. The usual way we have heard the incident is that when Prof. Seelye was askt for the testimonial, he replied, "You can't gild gold." Neesima was studying at Amherst in preparation for a lifework which entitles him to be canonized by Protestantism, and styled the Apostle of Japan,—just about the time when Pius IX declared that Francis Xavier merited the title.

* * * *

The ascension ceremony, and all others associated, past off highly satisfactorily. The weather was propitious, the arrangements workt smoothly, no accident nor crime marred the proceedings. Germans and Austrians were kept at home, and other foreigners not known to the police, were carefully watcht, tho generally not embarrast by special attentions. A venerable doctor of divinity of our Mission, however, was accompanied by a plain clothes man all the way from the station to his destination at Kyoto, on the morning of the 10th ultimo, but did not realize the nature of the man's solicitude till afterwards.

* * * *

Last April Prof. Seichoku Sekine, of the Tokyo Higher Girls' Normal School, issued a work: *Daiten Kōwa*, dealing with the numerous ceremonies connected with the Ascension. In May a second edition, and in June a third revised edition was issued at 1.20 *yen*, by the Hōbunkan, Tokyo. It is a substantial volume of 327 pages, with several fine illustrations in colors, and others in black. The type is large, and would be

good for the eyes of foreign students of the Chinese characters. It is well bound, in attractive cover, with cherry and tachibana blossoms, and the sacred kites among the cover-designs. But for completeness and beauty of colored, and other illustrations, we have seen nothing equaling the *Taiyō* (XIX. 1).

* * * *

The proper term for the *sōkui-shiki*, which took place at Kyoto on November 10, is ascension (to the throne) ceremony, for there was no act of crowning, and the accession ceremony occurred long ago, very quietly, within the palace at Tokyo. Last month the Emperor formally and with great ceremony, ascended to the Takamikura, or beautiful throne, situated in the Shishinden, and this act was solemnly reported to Amaterasu, the Sun Goddess, at Ise, from whom the imperial house is said to be derived, to Jimmu Tennō, at Unebi, who is alleged to have been the first emperor of Japan, and to the three emperors immediately preceding the present one, at their respective seats of worship—these being mausolea in all cases except that of Amaterasu.

* * * *

The Gunchu Church, on the coast, not far from Matsuyama, is raising funds for a new church building. Mr. Masa Tomita is the evangelist, the efficient man who was Dr. Gulick's teacher for several years. Mr. Tomita in 1898 was a clerk in some Shikoku telegraf office, but his health would not stand it, and so he became Mr. Stanford's language teacher during the latter's residence at Matsuyama, and also a most effective member of the local force of Christian workers. He at once revealed choice characteristics for a Christian worker, and with due care for his health, he has been able to continue in most useful service to the present. By the way, Gunchu is the terminus of one of those toy Iyo railways, fearfully and wonderfully made. The ride between Matsuyama and Gunchu is warranted to cure indigestion, if exercise will do the job.

* * * *

With last issue closed an interesting and valuable series of Rainy-day Reminiscences by Dr. Learned, in which all, who take interest in the early years of the Mission, must have found pleasure. His account (XIX. 1) of the severance of official relations between the Mission and the *Dendōgaisha* in 1895, corrects the impression that,—however stormy and unfortunate the previous relations had been, owing to what some regard as a mistaken and ill-judged policy, entered upon by the Mission under very peculiar circumstances—those relations *ended* in a storm. He shows that the suggestion of the Mission's committee was accepted by the Society—to the great relief of both parties, no doubt, but still in no sudden, peremptory manner, since the suggestion was not put into practical effect till the year following its offer. No. 334 of the Mission Library Association's books contains a copy of the Mission Committee's "Letter to the *Kumi-ai* Churches" in 1894, and is a document of which we may be proud. Going on internal evidence, we should say that Dr. Greene must have drafted the letter.

* * * *

The Kyoto Industrial Exhibition attracted thousands of visitors every day during November. Near the entrance to the grounds a large tent was erected, and meetings were held daily, under the auspices of the united Christian forces of the city. Evangelist Kimura was placed in charge, and did most of the speaking. He was assisted by local pastors and missionaries. Theological students from the Doshisha, and many lay-workers from the churches, helped by inviting people into the tent, by distributing Christian literature, and by direct personal work with individuals. As a result of this campaign more than 1,200 men and women signed cards to indicate their desire to become Christians, or to receive further Christian

instruction. While many strangers visiting the city, were among the converts, fully eighty per cent. were Kyoto residents. We rejoice in the success of these meetings, and in the hope that many of these inquirers may be followed up, and brought into the churches during the coming winter, thus greatly strengthening the Christian community in the great "city of temples."

* * * *

It is a satisfaction to present an article about camp-life on Hieizan, by Mrs. Helen Davis Chandler, of Tientsin, and a member of our North China Mission, since it was her father, the late Rev. Jerome Dean Davis, D.D., who was the pioneer in opening that summer resort for foreigners. The old mountain has long since lost its quondam popularity of the early nineties, when scarcely an unoccupied, desirable site within the large camp, could be found, but a few households annually enjoy the attractions of the mountain, and delight to sing its praises. It has its charms and advantages—not a few unique—all its own, which no other resort can rival, and those who have spent many summers on Hiei will never cease to cherish innumerable fond memories of the old mountain. Two old books of merit—Maclay's "A Budget of Letters from Japan," dealing with conditions in the mid-seventies, and Riordan and Takayanagi's Sunrise Stories, dealing more particularly with literature—contain interesting pages about Hieizan, and the latter work states that a chief abbot of Hieizan led his *sōhei* against Yoshinaka, before Kyoto, and was beheaded by that impetuous genius.

* * * *

Good news comes from Nishinomiya, where there has been a so-called independent church for many years, which has been notorious for its deadness. "Thou hast a name that thou livest, and thou art dead" would have applied to the church. Conditions have been very hard, both outside and inside the church; among those inside, it was a case where one member was the influential, moneyed unit, and no one else dared to take initiative; that member was indifferent to the welfare of the church. Outside, the town is largely dominated by the *saké* interests, Nishinomiya *saké* being of high repute; a popular shrine to Ebisu (XV. 5) is situated in a beautiful grove at one edge of the town. The main interests of the place are opposed to Christian principles. For a year, or so, Rev. Tomo Tanaka, Dean of the Womans' Evangelistic School has been preaching at the church, while one of the graduating class of the school, has been working for six months at Nishinomiya. On Dec. 5 there were seven baptisms and three additions by letter to the Nishinomiya church, an almost startling event, since there had been no baptism for years.

* * * *

Certain foreigners have facetiously suggested the derivation of the words jingo and jingoism, and the like, from the Japanese Shinto deity, Jingo Kogo, an empress alleged to have ruled from 200 to 270 A.D., and who was deified for the first time apparently about 820. The name Jingo was never borne by her, nor applied to her until the time of Kwammu (782–805), under whom Dengyō Daishi founded the Hieizan Tendai sect. But if the good English words had traced their etymology from her name, it would have been a remarkably appropriate derivation. She was an aggressive, warlike woman. The origin of the English word jingo seems wrapt in obscurity, but, from personal knowledge, we assert that it dates from before our school days, when we used to swear frequently: "By Jingo!" But in the political application, it arose in 1877, when there was a war-scare lest Britain should have to fight Russia. A British squadron was sent to the Dardanelles to keep Russia out of Constantinople. The excitement was caught up in a London music-hall

song, which at once became as popular as Tipperary is to-day:

"We don't want to fight, but, by Jingo, if we do,
We've got the men, and we've got the money, too."

* * * *

Certain definite impressions remain after the close of the series of great events connected with the ascension ceremony. The authorities afforded the public a generous amount of reliable information. The interest of the nation as November approacht, was intensely centered on the great events to come. A hush came over the warring political parties, and for the time being no one ignorant of what went before, would have dreamed of the Oura bribery wrangle, or of the Nogi succession row, or the jealousy of certain privy counselors, because the Cabinet did not consult them before joining the compact of the *Entente* to make no separate peace, or of the various other political squabbles. The decorations and electric illuminations surpast anything yet seen in Japan, in magnitude and in conception of details. The sincere and heartfelt congratulations of the foreign community, barring Germans and Austrians, seemed more spontaneous and universal than we have known before. No one who followed the accounts of the events, or who was present at Kyoto, could escape a profound conviction that the chief events were conducted in a deeply religious and reverential spirit. Japan has abundant reason to feel proud of the manner in which the entire series of great events was conducted.

* * * *

It is an interesting fact to all "old white-tenters" and their successors on Hieizan, that the *sōhei* (XVI. 7), or *arabozu*, the ecclesiastical rowdy soldiery so prevalent for some centuries, were an institution originating on Hieizan about 961, just when Gwanzan Daishi was rapily increasing in influence and rank. It may have been his fertile brain which conceived the idea, and undoubtedly he was very influential in developing it, and active in helping to carry it into operation. The "History of the Empire of Japan," 1893, gives a vivid account of this institution, and a fine double-paged illustration of a procession of *sōhei*. The passage is quoted in the (Ichihara-Cary) Official Guide-Book to Kyoto, and the illustration is reproduced in Papinot's Geographical Dictionary. In the Daibutsu *Kaigan* and *Kuyō* ceremonies at Nara, last May, one of the most interesting parts of the daily processions was a band of about a dozen *arabozu* in white skirts, over which black frocks hung to the knees; their heads were covered with white cowls, largely concealing the face, and falling well below the shoulders on breast and back. An uncanny lot they would be if armed in dead earnest with lethal weapons. At Ueno Museum, Tokyo, a fine life-size model of a *sōhei* may be studied at close range.

* * * *

Among the "coronation" favors received by those in humble life, none were more deserved than the cancellation of all civil and political disabilities for Mr. Asahiro Muramatsu, superintendent, now for many years, of an Ex-Prisoners' Home, at Kobe, whose land and buildings were secured by the late Miss Eliza Talcott, of our Mission. Mr. Muramatsu was born in 1864, and in 1880 started in on the profession of pickpocket, for which he got one hundred days. From then till 1895 he plied his trade, except for the vacations given him by the police. He was in prison nine times, aggregating about eight hundred days in all, the longest rest having been six months. That was his final imprisonment, during which he was converted, thru reading a Testament, which accidentally fell into his hands. Beginning at Matthew, he read on in course, tell he came to 9 : 12, 13, especially the last clause, at which he felt: "That means me!" Upon his release he sought helpful people and influences, and for a score of years has

led a noble life, done a noble work, and long since won the respect and confidence of those who know him. On November 24 he received a full pardon, dated from the 10th, or day of the ascension ceremony, bearing the seal of the Shihō Daijin, or Minister of Justice, so that now he may receive a passport for travel abroad, and enjoys all other privileges of an ordinary citizen. Mr. Muramatsu has steadily honored Christ for twenty years, and it is highly gratifying that this grace of the Emperor has come to him.

* * * *

We have heard that Nishinomiya Church may be said to have been establisht thru the conversion of a man named Hara, who was a large *saké* dealer there. He came to Kobe College, one day, to see his daughter, who was a student. He met the foreign and native teachers also, and was deeply imprest by the visit—feeling there was a wonderful Christian power in the institution. When a Japanese guest comes to call, he leaves his "shoes" outside, at the door—on the door-step, often, and it is a usual curtesy to turn his "shoes," so that when he departs he may step into them facing the direction he is to go. It is the work of servants to attend to this. It was not done in Mr. Hara's case, and when he departed Miss Emily Maria Brown (now Mrs. Jas. Harkness, of Santa Cruz, Calif.), the principal, did what Japanese regard as a very menial service—turned the "shoes," or "set up his *geta* for him." Mr. Hara was very much surprised to see the principal of an important school condescend to do such a thing for a student's father. The whole experience of the visit set him to thinking much, and after long study he decided to ask for baptism; but he was a large *saké* manufacturer, making a fine income, which gave him pause about changing his business. But even if he ceased *saké* brewing, still he had a large stock of *saké* on hand. Should he sell that and quit? He felt *that* would not be right. He threw it all away, to the astonishment of his fellow-townsmen, who thought him daft. This decisive and radical act was a powerful factor in the early life of the church. A single act of kindness led to a great result.

* * * *

If you would understand Japan, study the *Kōjiki* and the *Nihongi*. The *Daijōsai* is regarded by the Japanese as a sacred rite almost, if not wholly, co-ordinate with the ascension rite. We must go back to the *Kōjiki* and *Nihongi* to find its basis. A Japanese says: "The *Daijōsai* is of the most ancient origin, having its beginning in the days of the gods. The heavenly ancestress [Amaterasu] of the Imperial House and of the Yamato race, on seeing the seed of rice, was greatly pleased, and said: "Oh, the green plant! We may feed on it and live!" She caused the seed to be sown in two patches of field, and when the autumn brought in the new crop, she offered it to the gods and also celebrated by feasting on it herself. From that day the Imperial House and the nation have continued to observe the festival of the new crop every year, as an occasion of returning thanks to the Unseen Greatness from which all good things flow. Thanksgiving is thus an annual calendar event. But every emperor on ascending the throne, makes a special celebration of the festival as the most important event of his reign." A reference to the *Kojiki* (Vol. I, Sect. XV), and more especially to the *Nihongi* (Vol. I. 33, 40, 47) throws light on this observance. Amaterasu sowed rice in "the narrow fields and in the long fields of Heaven." She took an enclosed rice field and made it her imperial rice field. In autumn, with the ripened rice, she celebrated "the feast of first fruits" in a new palace, whence arose the custom of a new *Yukiden* and *Sukiden*, in which to celebrate the festival. The rite antedates her retirement into a cave, leaving the world in darkness; the mirror came upon the scene subsequent to the first *daijōsai*.

In his lecture before the Miss'y Ass'n of Central Japan, Osaka, October 19, Mr. Coleman exhibited the following books in English, as helpful to the Sunday-school worker.

Hoben: The Minister and the Boy, 1902, Univ. Chic. Press.
Mark: The Teacher and the Child, Revell Co.
Mark: The Unfolding of Personality, Univ. Chic. Press.
Cope: The Modern Sunday-school in Principle and Practice, 5th ed., Revell Co.
Betts: The Recitation, 1910, Boston, Houghton Mifflin Co.
Athearn: The Church School, 1914, Boston, Pilgrim Press.
Athearn: The City Institute for Religious Teaching, Univ. Chic. Press.
Lawrence: How to Conduct a Sunday-school.
Smith: The Sunday-school of To-day, Revell Co.
Kirkpatrick: The Fundamentals of Child Study, Macmillan.
Bryant: How to Tell Stories to Children, Boston, Houghton Mifflin Co.
St. John: Stories and Story Telling, Boston, Pilgrim Press.
Harrison: Study of Child Nature, 1910, Chicago Kindergarten College.
Rishell: The Child as God's Child, 1904, Eaton and Mains.
Palmer: The Ideal Teacher, 1910, Houghton Mifflin Co.
Hervey: Picture Work, Revell Co.
Forbush: Church Work with Boys, Pilgrim Press.
Cope: Religious Education in the Family, Univ. Chic. Press.
Weigle: The Pulpit and the Teacher, N. Y., Doran & Co.
Littlefield: Handwork in the Sunday-school, Sunday-school Times Co.
Kent: The Great Teachers of Judaism and Christianity, N. Y., Eaton and Mains.
Fowler: The Books of the Bible, Pilgrim Press.
McMurray: How to Study and Teaching How to Study, Houghton Mifflin Co.
Sanders: History of the Hebrews, 1914, Scribners.

If this list falls under the eye of any reader in whose church-school there are two hundred pupils or more, we suggest that he make an effort to get *all* these books into the Sunday-school library, and then call the attention of teachers in the school to the list. Smaller Sunday-schools should have *some* of these books. In Japan Sunday-school workers probably already have used some of the books for several years past, but they will be able to select others from the list. Sunday-school work is among the very most profitable religious work in any nation. It has been found that many of those who enter our Japanese churches these days, were once Sunday-school children. This was one reason for the commendable action of the *Kumi-ai* Church, recently deciding to establish a Sunday-school Department, and placing an item for it in the budget. A discussion of lesson-courses is to appear shortly in the *Kirisutokyō Sekai*.

Personalia.

On Nov. 14, to Prof. and Mrs. Roy Smith, of the Higher Com'l College, Kobe, was born a son, Roy Andrew.

Mrs. Ilse Atkinson King is expected back in Japan soon, from England, where she has been living for quite a time, to educate her children. It is hopt she will be able to reside at Kobe during Mrs. McKay's absence, to mother the McKay children.

Mrs. Helen Goodrich Rowland, and Miss Zoe Magdalene Rowland visited at Kobe midway of last month. Thence they started north, Mrs. Rowland, for Sapporo, and Miss Rowland for Yokohama, to sail on the 20th ult. by the Chiyo Maru, for America.

We hear that Mrs. Winnifred Atkinson McKay is to sail for America by the *Yokohama Maru*, leaving Kobe about Jan. 3, in order to enter Battle Creek Sanitarium. Her many friends regret

that this has become necessary, and we trust that the change will soon restore her to full health. It's a weak heart.

In mid-November the engagement of Miss Marion Osgood, of the Tokyo Y. W.C.A., to Mr. Kenneth William Dowie, a Canadian Presbyterian, of Tamsui, Formosa, was announct, and the wedding reception occurs at 12 Ushigome Ku, Tamachi, 3 Chome, Tokyo on the 20th instant. They will be at home, after Jan. 10, at 17 Haramachi, 1 Chome, Ushigome.

Mr. Takayuki Naito, a member of the Stanford Bibleclass, while a student at Kobe Higher Com'l School, where he graduated in 1913, taught one year in the Tottori Com'l School, and was an active Christian in connection with Tottori Church and the Bennetts. In 1914 Mr. Naito became secretary of Kobe Y.M.C.A., and is a man of enthusiasm in Christian work. He has just publisht *Nichiyō Monogatari, Sunday Stories*, 46 pp., for sale at Fukuinkan, Kobe—a good booklet for a Christmas present.

In *The Korea Mission Field*, Vol. XI. No. 11, for last month, we find: "Last September the Federal Council of Korea welcomed as delegate from Japan, Dr. Geo. M. Rowland, the spirit and tenor of whose message evinct that he was a fraternal visitor not alone in name, but in deed and in truth." Thus the editor, Rev. Allen F. DeCamp, pastor of the Union Church, Seoul. In Rev. Chas. H. Pratt's report of the Council we find: "Dr. Geo. M. Rowland, of the Federated Missions in Japan, was present and gave a splendid address." The first part of Dr. Rowland's address appeared in the above review, and we reproduce it in this issue.

On return from a full meeting of the Matsuyama Girls' School Committee, Dr. and Mrs. Pettee and Mr. Stanford stopt over, *en route*, to spend a delightful twenty-four hours on board the *Fukuin Maru*, with Captain and Mrs. Bickell. The boat is anchored in a tiny cove near the village of Miya-no-Ura, about an hour's steamer ride from Onomichi, and then about half an hour by tug, after transshipping at sea. The *Fukuin Maru* can not be seen until the tug is very near the village, so sheltered is it by a high promortory, into which a tiny bay projects, where the boat lies secure from all wind on three sides, and from rough water on any side. There she rides, with the *hinomaru* flying at her foremast, and the Baptist Miss'y Society's flag at the aftermast, while "old glory" waves at the stern. Capt. and Mrs. Bickell are royal hosts, and to listen to the Captain's tales of his work in the Inland Sea, or his life experience leading up to it, is as good as listening to the best of *hanashika.* He has sixty-two Sunday-schools, with an enrollment of about five thousand. He also has some kindergartens for the object not only of teaching and training children, but to train teachers to handle his thousands in the Sunday-schools. A model kindergarten for the kindergarten's sake now and then is desirable, but the average kindergarten may wisely be made to secure other results at the same time that a good kindergarten is carried on.

NEW BOOKS.

Taisho Dendo Sosho
Taisho Evangelistic Miscellanea } By Rev. KOTA HOSHINO.
Price 5 Sen. Postage 2 Sen.

Taisho Shinko Sosho
Taisho Faith Miscellanea } By Rev. KOTA HOSHINO.
Price 5 Sen. Postage 2 Sen.

Kirisutokyo Jikko
Ten Lectures on Christianity } By Rev. DANJO EBINA.
Price 80 Sen. Postage 8 Sen.

Christmas By Rev. RYO EBIZAWA.
Price 5 Sen. Postage 2 Sen.

Kirisuto no To no Shiso
Thoughts of Christians } By TOKUMA TOMINAGA.
Price 80 Sen. Postage 8 Sen.

Kirisutokyo Shinzui
The Essence of Christianity } By TOKUMA TOMINAGA.
Price 80 Sen. Postage 8 Sen.

Shinsen Kirisuto Den
New Life of Christ } By Rev. SEIZO ABE.
Price 15 Sen. Postage 4 Sen.

Shinko to Jikken
Faith and Experience } By KWANJI KIOKA.
Price 30 Sen. Postage 4 Sen.

Hibi no Inori
Daily Prayers } By UNSHU MATSUMOTO.
Price 40 Sen. Postage 6 Sen.

Imperial Poems of the Meiji Era } Translated by Prof. FRANK ALANSON LOMBARD.
Price 60 Sen. Postage 8 Sen.

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